July 26
1928

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day." BOOK OF MORMON, ALMA 37: 37.

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ALL MEN ARE SUBJECT TO LAW*

PRESIDENT RUDGER CLAWSON
OF THE COUNCIL OF THE TWELVE

WE HAVE HAD a very excellent conference thus far. To me the meetings have been extremely profitable, and I have rejoiced greatly in the spirit of the conference.

I am reading now the twelfth Article of Faith of the Church of Jesus Christ of Latter-day Saints:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

My brethren and sisters, this is not a mere platitude; it is not a formality, but it is an Article of Faith of the Church of Jesus Christ. Let me call your attention to the fact that all people in all nations are under a reign of law. We cannot escape this conclusion; we cannot evade the fact; being upon the earth as we are, mingling one with another, we are subject to law. The Lord has said in one of the revelations to His Church, through the Prophet Joseph Smith:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.—Doctrine and Covenants 58: 21.

That is direct and emphatic, and leads one to the obvious con-

*From an address delivered at the third session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 7th, 1928.

elusion that the laws of God are higher and superior to the laws of the land.

We read in the scriptures that when the wicked rule the people mourn, and conversely it might be said that when the righteous rule the people rejoice. They rejoice because the righteous make righteous laws, and they mourn because the wicked make wicked laws. . . .

I call your attention to this important truth, that people who live in far distant hamlets are under law; that people who live in the cities of the land are subject to law, and it follows if a citizen desires to enjoy the privileges that belong to the city in which he resides, he must yield obedience to the laws of that city, and give heed to its ordinances. . . . You know quite as well as I do what is said of a man who disregards law, who goes beyond and away from it, who appears to think that that is his privilege. Well, the Lord has something to say about that, for He spoke by revelation to Joseph Smith the Prophet and said:

> And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.
>
> That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still.—Doctrine and Covenants 88: 34, 35.

So a man who ignores the law, who sets his face as flint against it, is called an outlaw; and if he sets himself against the government in which he resides and of which he is a part, and violates the law and uses his influence against the government, that is designated as treason. He is treasonable; he is subject to the action of this very law which he violates.

LAWS OF GOD AND LAWS OF MAN

Now there are two great lawgivers. The one is the Lord in heaven. He is the supreme Lawgiver of the universe. The other is man upon the earth. The laws of God are great spiritual and eternal laws, and are given to govern us in our conduct and to protect us in our future prospects. The laws of the land are of temporary character and appertain to mortal life. However, if the laws of the land are good laws, they have the approval of the Almighty. The greatest and most spectacular revealment of law, if I may use that expression, ever made, was given at Mount Sinai when the Lord descended upon the mountain, and, in the midst of thunderings and lightning and a great smoke going up, gave the Ten Commandments. It might truly be said that all the righteous laws of man have their origin in the Ten Commandments.

. . . .

I call your attention to the fact, and to me it is very interesting,

that the Lord is the Author of many great and glorious laws. We are told in one revelation from on high that all kingdoms have a law given unto them:

And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

All beings who abide not in those conditions are not justified.

And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons;

And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets.

And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years—all these are one year with God, but not with man.—Doctrine and Covenants 88: 37-39, 42-44.

BLESSINGS PREDICATED UPON OBEDIENCE TO LAW

Upon another occasion the Lord said to His prophet:

For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then ye are damned; for no one can reject this covenant and be permitted to enter into my glory.

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.—Doctrine and Covenants 132: 4, 5, 6.

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.—Doctrine and Covenants, 130: 20, 21.

Now we learn from this that every blessing bestowed upon men is predicated upon law. I take it that there is no exception to this rule. Blessings do not come in a haphazard way; they do not come by chance, but they come by obedience to law. And if you want a blessing you must obey the law upon which that particular blessing is predicated. The blessing of salvation is predicated upon obedience to the new and everlasting covenant, and condemnation is predicated upon its rejection.

THE EVERLASTING COVENANT

Now, what is this new and everlasting covenant spoken of? We understand it to be the Gospel of Jesus Christ, or the law of the Gospel. If you desire salvation, then you must obey the law of the Gospel. It cannot be had in any other way. We can not

run and jump into heaven, or drop down into it from above, or climb up into it from below. If you get into heaven, if you would secure the blessings, joys and privileges of heaven, you must obey the law that governs in heaven. That is good logic and good reasoning, and is according to revelation.

Let us make an application or two. For instance, there is the law of tithing. It is a law of God. If you would receive the blessing that goes with paying tithing, then you must obey the law of tithing. Somebody might ask: Well, what is the blessing that goes with the paying of tithing? The answer is this: A great and important blessing. We are told in the revelation on tithing—Doctrine and Covenants, section 119—that to them who observe to keep this law the land will be sanctified and will become a land of Zion; it will not be a land of Zion to them who reject the law of tithing.

BLESSINGS THROUGH THE WORD OF WISDOM

What blessing, if any, comes through obedience to the Word of Wisdom? Is it worth while to render obedience to this special Word from the Lord? Certainly it is worth while. The Word of Wisdom is often referred to in our Church as the law of health. I am sure if the Latter-day Saints would follow it strictly and carefully, they would enjoy the blessing of health to a very great extent. Of course we naturally inherit the weaknesses and imperfections of the flesh; that is true, but, generally speaking, good health and the preservation of our bodies would result, in the main, from an observance of the Word of Wisdom.

Still another great blessing comes from observance of the Word of Wisdom; for the Lord said to Joseph Smith the Prophet that "all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

Some people might say: Well, so far as that is concerned, the destroying angel slays everybody sooner or later. The answer is: Not so.

There is a distinction between the angel or messenger of death and the destroying angel. When a righteous man dies the angel who comes to take charge of his spirit is not a destroying angel, but rather an angel of mercy, of peace and love—a messenger from the Father.

The death of a wicked and disobedient man is bitter, and he has no promise that the destroying angel will pass by him and not slay him.

I rejoice in the fact that all men are subject to law, both civil

and heavenly law—the law of the Gospel and the law of the land. We admonish Latter-day Saints to cultivate respect for law.

I know that the Gospel is true, that Christ is and was the Saviour of the world, that Joseph Smith the Prophet was a glorious character and a mighty minister of truth. I testify of these things in the name of the Lord Jesus Christ. Amen.

TRUTH PROCLAIMED IN VAUXHALL CHAPEL

ELDER RICHARD L. EVANS

HUMILITY IS A VIRTUE that well becomes servants of the Lord. Humility and a message of truth were practically the stock-in-trade of Heber C. Kimball and his associates when they arrived in the port of Liverpool on July 20th, 1837. Brother Heber, Brother Orson Hyde and Brother Willard Richards were penniless. The means of the other four members of the party were very limited.

They were strangers in a strange land, upon their own resources, separated from home aid and home news by a month's travel, with no precedent to follow, no headquarters in this land to communicate with, no human source of advice or direction. The work was before them. The task loomed mountain-high—everything to do, no trails broken, no paths beaten. With these prospects, if they may be termed such, the brethren walked the streets of Liverpool—and only the poor and downcast may know how depressing the streets of Liverpool may be. Says Elder Kimball of this time:

> Elders Hyde, Richards, and myself, being without purse or scrip, wandered in the streets of Liverpool, where wealth and luxury abound side by side with penury and want. I there met the rich attired in the most costly dresses, and the next minute was saluted with the cries of the poor, with scarce covering sufficient to screen them from the weather. Such a wide distinction I never saw before. Looking for a place to lodge in, we found a room belonging to a widow in Union Street, which we engaged for a few days.

LED BY THE SPIRIT

Under such conditions, depression of spirit is understandable. Under such conditions God-fearing men are led to turn unrestrainedly towards the God of heaven, the only Friend who is always approachable, who always gives comfort, who always aids and counsels. And to this all-wise heavenly Friend the brethren turned at this time as the bar of highest and last appeal.

During the brief time spent in Liverpool, council meetings were held, during which hearts were opened, souls were unburdened, and the Lord was earnestly sought, for direction and for success. The appeals of the brethren were not unheeded. They felt the spirit and power of God with them; they were encouraged and lifted from a passing shadow of doubt and gloom. Although of

themselves they continued to feel weak instruments, they did not discount that they were on the business of the Master, and that as His commissioned servants they were entitled to comfort, protection, support and guidance. These they received. The answer came: Go to Preston.

Preston, a Lancashire manufacturing town of fair size, on the River Ribble and about thirty miles in a northerly direction from Liverpool, was now their destination. On Saturday, July 22nd, they took coach from Liverpool and arrived at their journey's end about four o'clock in the afternoon.

It was election day in Preston. Queen Victoria had ascended the throne but a short time before their arrival in Britain, and had called for a general election of members of Parliament. The town was at its gayest. Bands were playing; flags were flying; men, women and children were parading and frolicking; steets were decked with varicolonred streamers and ribbons, bearing mottoes and catch-phrases such as one would expect to see on occasions of great political movements. Supporters of candidates apparently had left nothing undone that could reasonably have added to the day's festivities.

TRUTH WILL PREVAIL!

Just as the coach carrying the missionaries reached its destination a large banner was unfurled almost above their heads. In bold gilt letters it bore the inscription: TRUTH WILL PREVAIL. With joy in their hearts the stalwart messengers of truth caught the spirit of the favourable omen, and cried aloud: Amen! Thanks be to God! Truth *will* prevail!

With the exception of Joseph Fielding the brethren took lodgings in Wilfred Street at the home of a widow. Joseph Fielding went in search of his brother, the Reverend James Fielding, pastor of a vigorous congregation and moderate chapel in Preston. Joseph was received kindly, joyfully, and accepted an invitation for other members of the party to call at the home that evening. Elders Kimball, Hyde and John Goodson, with Joseph Fielding, filled the appointment. Besides the Reverend Mr. Fielding they were met by his brother-in-law, Mr. Watson, also a minister, who lived in Bedford. The evening was not of the chatty, gossipy variety that are sometimes indulged in while more important matters wait. The time was spent in serious and earnest discussion of the Gospel of Jesus Christ and its restoration, and the small gathering did not break up until well into the night. There some deep impressions were made.

The next morning Mrs. Watson—Mr. Fielding's sister—sent each of the brethren a half crown; and, it being the Sabbath, they received and gladly accepted an invitation from Mr. Fielding to hear him address his own congregation in Vauxhall Chapel at the morning service.

Mr. Fielding had been informed by letter of the restoration of the Gospel, of the progress of the Church in America, and of the newly restored doctrines, taught by the Master, but not generally accepted by religionists. He had likewise been informed, and had advised his congregation, of the coming of the missionaries from America. He had assured his flock that they could place unrestrained confidence in the statements of his brother, Joseph Fielding, concerning the Church. Many of his following, particularly the more earnest and devout, had been praying for the coming of the message and messengers of light and new hope. They were prepared and expectant.

AN ANSWER TO PRAYER—VAUXHALL CHAPEL OPENED

Of the first service attended in Vauxhall Chapel Heber C. Kimball says: "We sat before him, praying to the Lord to open up the way for us to preach."

The prayer was answered. Without any request for the privilege having been made, of his own accord, at the close of his service, Mr. Fielding announced that an Elder of the Latter-day Saints would preach in Vauxhall Chapel at three o'clock that afternoon. An unusually large congregation assembled at the given hour. As first speaker, Elder Kimball describes this inaugural public meeting in Great Britain:

> I declared that an angel had visited the earth, and committed the everlasting Gospel to man; called their attention to the first principles of the Gospel, and gave them a brief history of the work which the Lord had commenced on the earth; after which Elder Hyde bore testimony to the same, which was received by many with whom I afterwards conversed; they cried "Glory to God" and rejoiced that the Lord had sent His servants unto them. Thus was the key turned and the Gospel dispensation opened on the first Sabbath after landing in England.

A place of worship had been opened; truth had been proclaimed from the pulpit; a large congregation had listened and had been impressed. The work was actually under way. But a few days before in Liverpool this progress would have seemed incredible. But all things are possible with God, and mighty works can be accomplished by His servants.

The labours of the first meeting bore fruit. Invitations were given and accepted to preach from the same pulpit at the Sunday evening service, and on the following Wednesday evening. On Sunday evening Elder Goodson spoke and Joseph Fielding bore testimony. On Wednesday Elder Hyde spoke and Elder Richards bore testimony. On both occasions audiences overfilled Vauxhall Chapel. Many were convinced, and rejoiced. As the Reverend James Fielding later said—when he was less friendly: "Kimball bored the holes; Goodson drove the nails, and Hyde clinched them." But the Lord was directing, and the honest in heart never knowingly turn their faces from truth.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 26, 1928

EDITORIAL

THE STEADY COURSE

SOLOMON SAID IT three thousand years ago: "The race is not to the swift, nor the battle to the strong." Jesus Christ expressed it two thousand years ago: "He that endureth to the end shall be saved." An ancient inscription has it: "Rome was not built in a day." To the Elders assembled in the Kirtland Temple ninety odd years ago the Prophet Joseph Smith worded it: "Pursue a steady course." Solomon, the Saviour, the old philosopher and the Prophet, in different language, voiced the same fundamental truth.

No champion need rise in defense of the steady course. It has ever come off victor in any encounter. Nature testifies that it is best. Durable trees grow steadily; useful rivers flow steadily; seasons change steadily; erosion proceeds steadily. With freakish exceptions, all Nature pursues the steady course.

Modern civilization is a product of the steady course. Enduring cities are built steadily; sound organizations grow steadily; strong governments evolve steadily; wisdom and learning are gained steadily. Hasty action seldom brings good; revolutions rarely endure; booms are usually short-lived.

An old fabler illustrated the value of the steady course by the story of the hare and turtle race. The day was set; the distance was marked off; wagers were made—this was a contest between the kingdom's fleetest and the kingdom's steadiest. The animal kingdom was agog—not because the race promised to be close, but because it appeared absurd. Then came the start. The turtle with measured and steady pace set to, while the hare frisked about, and then, in a boastful and self-sufficient way, laid down to nap, full confident that speed alone would win.

He, human-like hare that he was, napped too long, and awoke to see the turtle within easy reach of the goal, which was an uncomfortable distance from himself. A spectacular burst of speed did not win for the hare. A steady course did win for the turtle.

Perhaps you have seen human hares—boomers—plungers—who begin with a burst of enthusiasm, and spend themselves with their own force; who sleep with the work scarce begun. They are to be seen. They start much and finish little. They are dissatisfied when novelty has passed. Disliking the task, they give up without effort, to let a stronger man achieve and accomplish. They travel as far as the first barrier, but no farther.

The steady course is a compound of many elements. First, there must be ability. Then there is that inner something that directs, urges and tempers—call it conscience, will, inner urge, spark of divinity or what you may. For the present purpose let all be classed under the general head—integrity. These two—integrity and ability—are always a happily wedded pair—when they are wedded—and their numerous offspring have been responsible for the attainments of man since time began—and before. But when they are forced to live apart as bachelor and spinster, integrity may still maintain its equilibrium; but ability without its steadying partner is a dangerous outlaw, without scruples, and may cause a world of woe.

Lightning has ability. Without the electrical equipment of integrity it kills men and destroys property. With it, it turns the wheels of factories and heats and lights homes. Ability is the horse. Integrity is the harness. Ability is energy, potentiality. Integrity is the guiding, directing, applying influence.

But this is abstract, and unless it is made specific, someone will think that it applies to his neighbour and not to himself.

As a member of the Church of Jesus Christ you have gifts that the organization of which you are part needs. Have you the integrity—the dependability—to make them useful? Perhaps you should be in a meeting. Will you be there? You are to teach a class. Will you be prepared? You have agreed to render a part on the program. Will you do it? The question of ability is settled. Have you the integrity to make your abilities worthwhile—to pursue the steady course?

As a missionary you have ability to meet people, to deliver your message, to tract consistently, to abide by the few mission rules that nearly a century of missionary experience of the Church of Christ in this dispensation has proved indispensable both to your welfare and to the welfare of the work. Your ability to do these things is unquestionable. They do not call for spectacular performance, for unusual records, for sudden bursts of endeavour. This work is not a contest for high scores; it is a mighty campaign to save souls. Have you the integrity—the backbone, if you please—to perform to-day's tasks to-day—to pursue a steady course?

As one of God's children you have ability to comply with the Word of Wisdom. If you have an income you have ability to pay tithing. You have ability to love your neighbour and to treat him as your brother. You have ability to live all the laws of the Gospel of Jesus Christ—for the Lord has not commanded men to do that which is beyond their strength. Have you the integrity—the grit and nerve and will and faith to do these things—to pursue a steady course?

Advocating the steady course is by no means an argument for the slow course. "Slow but sure" is a good policy only when

"fast but sure" cannot be observed. The emphasis in either case is not on the "slow" nor on the "fast" but on the "sure"—the steadying factor—be it conscience, inner urge, integrity, dependability or rock-firm foundation—the foundation upon which business, learning, science, civilization, the world—the universe—rest and move.

This thought has been expressed in innumerable ways in unnumbered languages. A day never passes but that someone writes upon the "he that endureth to the end" theme. True, the subject is trite, but the principle is everlasting; the truth of it is eternal, and the rewards that unfailingly come by the steady course await all who have that inner something that enables them to pursue it.

RICHARD L. EVANS

PERSISTENT SEARCH REWARDED

WILLIAM THOMAS HAWKES

THE LONGER WRITING from which the following has been taken appeared in the *Deseret News* some time ago. This story of a persistent and successful search for genealogical data by a native of England and a convert to "Mormonism," may inspire others to persevere in this vitally necessary work.—Editor *M. S.*

In 1922 I came to Utah from London, having very little knowledge of my progenitors beyond my mother and father, who had already passed beyond. The only information I had at that time was a few old letters which my parents left behind. In these I found a probable clue to follow. Realizing that between me and the whole world was only a two-cent stamp, I wrote to each address mentioned, only to get my communications sent back through the returned letter office, owing to the people being either dead or removed.

My mind then turned to the thought that I was not alone, for this is the Lord's work, and I remembered that on April 3rd, 1836, the Prophet Elijah had been sent to restore the keys of turning the hearts of the children to the fathers, and the fathers to the children. One of the wonderful results that had followed that message was the enactment of the registration law in England, my native land, in July 1837. Births, deaths and marriages were all now recorded and stored in Somerset House, London, and these were available to me; I could have a copy of my father's or mother's birth certificate for the sum of fifty-three cents, delivered right at my home through the post, which would contain the full names of all my grandparents.

So I decided to do this, and sent for a copy of the entry of my mother's birth, whose maiden name was Mary Ann Good. This in due course was sent to me and I found that her parents were

William Good and Mary Ann Willis. This latter point was of great interest to me, for it had been Elder William Willis of Salt Lake City who, labouring as a missionary in London, had first brought the Gospel to me in my native land; and his father had emigrated from that same district some years before. Hence, one of my own lineage, I discovered to my pleasure, had brought me the Gospel.

In September, 1922, I preached my farewell discourse in England, before coming to Utah. My friends were there, and five of them wished baptism before I left, among whom was Sidney Gee's father and mother. Imagine my surprise when I discovered that my stepmother's mother was Mary Gee. And thus I took the Gospel to one of my own ties.

Up to then my genealogical information was very meagre, so I turned to the Genealogical Society on coming to Utah, and they carefully searched their records, and provided me with many names. Likewise I had genealogical works in the British Museum and the Guildhall searched, and each supplied its valuable quota; but my record was still far from complete, and the necessary connections were still not there.

Then I remembered the divine means of communication that the Lord has placed here for our aid; namely, prayer, the answer to which was an inspiration to try advertising. So I wrote a small advertisment, asking for information of the Hawkes family, and sent it with two dollars to be inserted in a local newspaper, and among the replies that came was one from my only surviving uncle, whom I did not know—my father's brother, now seventy-eight years of age, who gave me fuller information of grandfather and of his marriage to Anne Bentley, and where she came from, with a full list of their children—among them my own father.

Following up this information I wrote to the churches in the districts then known to me, and they very willingly lent their aid at slight fees. This brought me more names and information.

However, I still needed links; so I advertised again and this time eleven replies came, all directly relating to my family. The writer of one of these was the author of a genealogical record on the Hawkes family, and this record contained details of my direct line from all the districts around, with a genealogical chart properly drawn up and tabulated for several centuries back. This book is remarkable in so far as none of the family have risen to eminence, but have contented themselves as agriculturists and farmers in the villages and districts along the banks of the Avon.

Surely, persistent effort does not go unrewarded; and as a friend of mine declares, I must have had someone on the other side working with me. I certainly agree with the statement. This great work has the Lord behind it, which all who are engaged therein know for a surety.

WHEN "MORMONISM" STIRRED A WELSH VILLAGE

Lily M. Evans

The first time I heard the name "Mormon" was in July, 1921. I had, ever since they came to reside in our street, been very friendly with Mr. and Mrs. William Griffiths and their family. They were liked and respected by all who knew them. Mrs. Griffiths' death in 1921 caused widespread sympathy for the family. The strangeness of the burial service aroused public curiosity and comment, and Brother Griffiths was eventually asked what church they belonged to; and the neighbours were horrified to learn that they were "Mormons."

Aberearn, Monmouthshire, being only a small place, the news spread rapidly, and the people began to "look them over" to see if they differed any from ordinary human beings. The "comings and goings" to the "Mormon house" were watched with special care, and then rumours went around of strange-looking men, who were called Elders, staying at the home for long week-ends. The minds and the tongues of the villagers ran riot. My parents liked the family quite well, but when they heard that they were "Mormons" I was ordered to break my friendship with them at once.

I did not go to any meetings, but I would go down to Brother Griffiths' house, and there, hour after hour, evening after evening, he would tell me of the Church and people called "Mormons", and I never tired of hearing. I did not realize at that time that I was being taught the Gospel in its fulness, even as Christ Himself taught it.

My family were all members of the Presbyterian Church, and I became a member when I was fifteen, not because I believed it to be the true church—during the four years I attended I did not know what they believed. I had always wanted to be baptized, but when I stated my wishes I was told by the members that it was my duty to join the Presbyterian faith because I had been brought up there from childhood. There was a great deal of back-biting and petty jealously at that time, and the new minister was not liked very much. I began to criticize and make comparisons to their disadvantage. After the service was over at the Presbyterian Chapel I used to hurry over to Brother Griffiths' house to hear the end of the cottage meeting there.

The news spread that I was "mixed up with the "Mormons", and the people who professed Christianity commenced persecuting and reviling me whenever we met. Many friends completely washed their hands of me, and older friends predicted a bad end. Other than the "Mormon" family I had no one to turn to, and the various Christian sects commenced persecuting them. We seemed to be surrounded with hatred and malice—I, because I

had dragged my name through the mire for attending those "Mormon meetings"; and Brother Griffiths and his family for bring me there.

The newspapers wrote vile slanders—I was within a couple of months of my twentieth birthday at the time. With all this publicity all the book shops suddenly displayed scores of fourpenny and sixpenny anti-"Mormon" novels, written principally by Winifred Graham. The sale, I should imagine, was rapid. I had no need to buy any myself; I was presented with them by friends, in the hope that by reading them I would be saved from destruction.

December, 1923, was almost the worst month we had known. Every branch, and street meetings in Newport and Cardiff, were overwhelmed with a hurricane of persecution; and to complete matters, the doctor of the district, who was a family friend, made a statement to the Press that several girls had disappeared from a place called Machen, and further stated that the "Mormon" Elders were responsible.

The people at this time would believe anything but truth. The religions sects wrote paragraphs to the *Weekly Argus*, South Wales, against allowing these "terrible people" to hold meetings in a council house, and appealing to the council to support them in their opposition. It was at this time that President David O. McKay sent his indignant letter to the Abercarn Council. It caused a great sensation, as did the fact that the doctor who had made such a grave charge had to withdraw it, as he could not prove a word.

. . . .

I was baptized into the Church at Deseret, London, on January 25th, 1925. I have never regretted becoming a Latter-day Saint; I am proud to be a member of Christ's Church, and I thank God that I had the privilege of hearing the Gospel, and for the strength He gave me to hold firm when opposition was strong.

BOOK OF MORMON STUDIES*

In the study of the last five chapters of the Book of Mosiah one is impressed with the great need of each man having his own testimony as to the truth of the Gospel. God is no respecter of persons; the son of the king or High Priest must walk the same road to righteousness that is pursued by the humblest peasant. As it was before Christ's advent on earth so is it to-day. Man stands or falls as a result of his own actions.

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*Lesson 16 of the Relief Society Course of Study—for use on the second lesson night in August. Read Mosiah, chapter 25, to the Book of Alma.

Read and study these chapters, for their truths are helpful in the pursuit of daily happiness.

QUESTIONS

1. Who was Mulek? Where were his descendants found? What events led to their discovery?
2. Tell what you know about Zeniff and his record.
3. Read chapter 26 of Mosiah and tell what is taught therein.
4. Tell the story of the sons of Mosiah and of Alma the son of Alma.
5. What were the twenty-four plates referred to in chapter 28 of Mosiah. How were they translated and of what did they relate?
6. What form of government had the people at this time and why was it so.
7. Tell of the death of Alma and of Mosiah.
8. In what way do the teachings of the Book of Mormon coincide with those of the Bible.
9. Is its study an added testimony of the truth of the Gospel of Jesus Christ? Why and how?

FROM THE MISSION FIELD

Release and Appointment: At a meeting of the Nottingham District missionaries, held under the direction of Mission President John A. Widtsoe in Nottingham on July 13th, the honourable release of District President Waldo L. Osmond and the appointment of Elder Rulon W. Stevenson as President of the Nottingham District were announced.

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder Willis E. Bean, Scottish to Leeds; Elder H. Gardell Jacobson, Bristol to Liverpool; Elder Brandt D. Jorgensen, Nottingham to Bristol; Elder Stanley W. Layton, Liverpool to Nottingham; Elder Alvin G. Pack, Manchester to Liverpool; Elder Alva L. Ritchie, Leeds to Scotland.

Arrivals and Assignments: The following missionaries arrived in Southampton on July 18th aboard the *Empress of France*; they have been thus assigned:

For the British Mission: John L. Clarke, American Fork, Utah, to the London District.

For the German-Austrian Mission: Merril Ralph Banks, Lehi, Utah; Jack William Metcalf, Salt Lake City, Utah; Harold L. Welch, Ogden, Utah; Reed Milton Willardsen, Mayfield, Utah.

For the Netherlands Mission: Archie L. Richardson, Ogden, Utah.

For the Swiss-German Mission: Herman B. Ehlers, Salt Lake City, Utah; Perry Stewart, Logan, Utah.

Doings in the Districts: *Birmingham*—Immediately following the District union meeting on Saturday, July 7th, a lantern-slide lecture on Book of Mormon scenes was given in the Handsworth Chapel before a large audience from throughout the District. Another such lecture was presented at the sacrament service on Sunday evening, the subject being Church history. Elder Kenneth H. Smith delivered the lectures and Elder Rulon D. Barnes from Liverpool operated the machine. The attendance on both occasions was gratifying.

Bristol—A lecture to which the general public and the entire District membership were invited was delivered in Bristol by Dr. John T. Miller on Saturday, July 7th. A large auditorium in the Kingsley Hall was rented. Members traveled from neighbouring branches in char-a-bancs to attend. Character-building was the subject of the address. A reporter was present from the *Bristol Times and Mirror*, and an excellent account of the gathering appeared in that journal.

Leeds—The Relief Society sisters of the Pudsey Branch held their conference on Sunday, July 15th. Several who had not previously spoken before such gatherings bore convincing testimony and delivered worthwhile talks on this occasion. "Christianity as a Practical Religion" was the theme developed.

London—A baptismal service was held on Sunday, July 15th, in the City Road Baths, Islington, at which nine persons were baptized by Elders Joseph F. Parrish and Amos B. Robinson, and confirmed later at the sacrament meetings of the various London branches.

Norwich—The children of the Lowestoft Branch Sunday School went to Gorleston Beach for their annual outing on Thursday, July 5th. The afternoon and evening were spent on the sands, where games and other amusements were supervised by Branch Sunday School Superintendent Frank M. Coleby and his assistants.

On July 12th, a delightful day, the Lowestoft Branch Relief Society enjoyed an outing by char-a-banc to Aldeburgh. The officers and members of the Society, Branch President Charles M. Coleby and District President William Fred Forsey made the short trip. A light luncheon was served on the fine beach for which Aldeburgh is known.

Nottingham—A District Priesthood meeting convened at Eastwood on July 7th. Earlier on the same day the Traveling Elders of the District assembled and gave reports of their work.

On July 4th the missionaries of the Nottingham District were favored by a visit from the missionaries of the Leeds District. A trip to Sherwood Forest, Newstead Abbey, the Dukeries; a baseball game and a District social, were some of the enjoyable items of this occasion.

A farewell social in honour of District President Waldo L. Osmond was held at the Imperial Hall, Nottingham, on July 11th.

The Sunday School of the Nottingham Branch held its annual Children's Outing at Burton Joyce on Saturday, July 14th. Outdoor games and boating largely filled the time.

Dr. and Mrs. John T. Miller lectured on character-building in the Leicester and Nottingham Branches on July 14th and 15th, respectively. Their talks were received with interest, and favourable newspaper comments were given.

A LITTLE TRUST

A LITTLE BIT of sunshine, a little bit of rain,
A little snow, and winds that blow—
And spring is here again.
The summer days are ending;
The nights are growing chill;
But roses rare will bloom as fair
Again—I know they will.

A little bit of sorrow, a little bit of grief,
A summer's day that slips away,
And then the falling leaf—
Aye, God has made the seasons,
Yet God will bring us through,
And we shall learn God's gifts return
Some day—I know they do.

A little bit of trouble, a little bit of wrong,
But let us smile a little while—
It never is for long.
Oh, have the faith of springtime;
Oh, have a little trust,
And tears will end and things will mend
Some day—I know they must!

DOUGLAS MALLOCH

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